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Der Zweck im Recht. Von RUDOLPH. Von IHERING. Two vols. pp. 570+723. Leipzig, 1893.

The third edition of this well written work of the great Roman Jurist at Göttingen, was in part only revised by him before his death. The present editor, V. Ehrenberg, now promises what is complete of the third volume. The work grew out of the author's conception that "purpose is the creator of all law," and this is his motto. The first part of the first volume is of especial interest to psychology. *Zweck* is defined as the inner stage of will and involves a sense that all being is conditioned,—contract, wages, credit, compulsion, all that is customary in morals, and even politeness is a product of teleology. Man cannot act without interest, Kant to the contrary notwithstanding. Ends become coincident; organized and egoistic purpose is identified with that of others. This work is the best illustration we know of the unity, intelligibility, and in a word "science," brought into a vast field by the use of a thorough-going psychological principle. Many other domains ought thus to be treated. Politeness is a form of personal protection, and raises the conditions of life far above mere decency. Respect is a sense of worth applied to personality, which rank and title are meant to defend. Good-will goes yet further and may even sanction conventional lies. The psychology of forms of courtesy was never better treated. Tact, taste and conscience anticipate law. The future ethics will include worth and rank, be the queen of social sciences, drop speculations and absoluteness, and show man, what he most needs to know, the next step. Ottingen's social-ethics first based Christian morals on an empirical foundation. Dueling, *trinkgelder*, drinking healths, Sunday customs, payment of bets, parliamentary rules, conventional mourning, smoking customs, illustrate different degrees of development of common purpose up to consciousness and formal enunciation.

Les Régicides. Par DR. E. RÉGIS. Paris, 1890, pp. 97.

This interesting pamphlet, with twenty portraits of regicides, treats them almost as if they were a class of criminals by themselves. False regicides are those who do not attack eminent persons as such. Such were Mariotti and Perrin, who shot at eminent men to win fame for themselves, and redress imaginary griefs against the state. Real regicides are Poltrot, who slew the Duke of Guise to remove an enemy of the church and thus to gain paradise; Balthazard Gérard, who killed William of Nassau to become a hero and martyr of the Church of Rome; Ravaillac, who killed Henri IV. to prevent war on the Pope; Charlotte Corday, who slew Marot to save the republic; and so on down to Karl Sand, Orsini, Nobiling, Guiteau, etc. All are disharmonious natures, and degenerate. Some are half idiotic, others mystic in either politics or religion, others hallucinated or have delusions of persecution. Their methods, acts after the deed, writings, love of declamation, pride, courage, previous crimes, writings, etc., are described at length.

Des Hallucinations de l'Ouïe. Par G. DESCOURTIS. Paris, pp. 110.

This memoir received the Cervieux prize at the Academy of Medicine. It is a convenient compend of pathogeny, localization, effects of general hyperæsthesia, psychic or sensory hallucinations, consequences, credence, acts done resulting from relations to dreams, prognosis and treatment. Its relations to legal medicine constitutes the final chapter.